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‘Aṭwān, *Mukaddimat al-kaṣida al-‘arabiyya fi ‘l-shi‘r al-djāhili*, Beirut 1987; idem, *Mukaddimat al-kaṣida al-‘arabiyya fi ‘l-‘aṣr al-umawī*, Beirut 1987; idem, *Mukaddimat al-kaṣida al-‘arabiyya fi ‘l-‘aṣr al-‘abbāsi al-awwal*, Beirut 1987; ‘Abd al-Ḥalīm Ḥifnī, *Maṭla‘ al-kaṣida al-‘arabiyya wa-dalālatuhā ‘l-naṣbiyya*, Cairo 1987.—Studies from the aspect of comparative literature: I. Guidi, *II “nasib” nella qasida arabe*, in *Actes du XIV^e Congrès international des Orientalistes*, Alger 1905, Algiers 1907, iii 8-12; C.J. Lyall, *The relation of the old Arabian poetry to the Hebrew literature of the Old Testament*, in *JRAS* (1914), 253-66; G.E. von Grunebaum, *Medieval Islam*, Chicago 1946, 113 ff. (Hellenistic influence); T.M. Johnstone, *Nasīb and Mansōngur*, in *JAL*, iii (1972) 90-5. (R. JACOBI)

NAŠĪBĪN, NAŠĪBĪN, classical Nisibis, modern Turkish form Nusaybin, a town in upper Mesopotamia, now in modern Turkey. It is situated on the modern Görgönizra Çayı, the classical Mygdonios river, the early Arabic Hirmās, Syriac Neḥar Māsā or Māshī, in the plain to the south of the mountain region of Tūr ‘Abdīn [q.v.], and today faces the Syrian town of al-Kāmiṣhli.

Našibīn is an ancient town, its name being probably Semitic. In classical sources we find the form Νάσιβις and on coins NEΣΙΒΙ. In Armenian, it is usually Mchin, Nsepi or Nsepin. The countryside between Našibīn and the Tigris was known to the Syriac Christians as Bēth ‘Arbāyā and to the Armenians as Arvastan. The town is mentioned as early as Assyrian times under the name of Našibina and was subsequently under the rule of the Seleucids and then, according to Armenian historians, was the capital of the Armenian Arshakunid kings, but then in early Christian times possession of it alternated between the Parthians and Romans. In 195 A.D. Septimius Severus came to Nisibis and made it the capital of a new province, Septimia Nesibi Colonia Metropolis, according to Dio Cassius. In the 3rd and 4th centuries A.D., control of it was disputed by the Sasanids, and after 363 was more or less permanently in Persian hands. It was during this period that Nisibis became the centre of the theological school of the same name, founded by the monk Jacob of Nisibis, and in 489 the Nestorian academy of Edessa was transferred thither by the Metropolitan Barṣawmā because of persecutions by the Byzantines, so that for several centuries it remained the intellectual centre of Nestorian Christianity (cf. al-Mas‘ūdī, *K. al-Tanbih*, 150). (For a detailed consideration of Našibīn’s pre-Islamic history, see E. Honigsmann, *ET*¹ s.v.).

In the year 18/639 the Arab commander ‘Iyād b. Ḡhanm advanced against Našibīn which after a brief resistance submitted to the Arabs on the same terms as had been granted to al-Ruhā (Caetani, *Annali dell’Islām*, iv, 35, 37, 55, 57, year 18 A.H., § 83, 87, 127, 129; according to al-Balāḡhūrī, *Futūḥ*, 175-6, and al-Kh‘arazmī, ed. Baethgen, in *Abh. f.d. Kunde d. Morgenl.*, viii/3, 110-11, not till the following year; cf. Caetani, *op. cit.*, 165, 19 A.H., § 42b, 43). In the reign of ‘Abd al-Malik in 684 A.D., Burayda rebelled in Našibīn (Mich. Syr., ii, 469; Barhebr., *Chron. Syr.*, ed. Bedjan, 111; Caetani, *Chronographia islamica*, i, 755, 65 A.H., § 15). An earthquake devastated the town in 717 (al-Kh‘arazmī, *op. cit.*, 122, year 99 A.H.). The Metropolitan Cyprianus in 758-9 completed the choir of the Church (ϣόρυς) and the altar of the Cathedral of Našibīn (al-Kh‘arazmī, *op. cit.*, 128, year 141 A.H.). In the period of troubles in Mesopotamia, the people of Darā, Našibīn and Āmid used to go out on plundering expeditions (Mich. Syr.,

iii, 103; Barhebraeus, *Chr. syr.*, 153). A band of Ḳarmanians in 315/927-8 attacked Kafartūthā, Rās al-‘Ayn and Našibīn (al-Mas‘ūdī, *Tanbih*, 384).

The Ḥamdānid Sayf al-Dawla [q.v.] began his campaign against Armenia in 328/940 from Našibīn (Freitag, in *ZDMG*, x, 467). Byzantines in 331/942 under John Curcuas invaded Mesopotamia and took Mayyāfāriḳīn, Arzan and Našibīn (Barhebraeus, *op. cit.*, 179; Weil, *Gesch. der Chal.*, ii, 690). Našibīn by this time probably belonged to the Ḥamdānid Nāṣir al-Dawla [q.v.] (cf. Barhebraeus, 183, under the year 347/958, *ZDMG*, x, 482). After his death in 358/968-9, his son Abu ‘l-Muzaffar Ḥamdān was for a short time governor of Našibīn (*ZDMG*, x, 485). The Byzantines again attacked the town under the Domesticus (the Armenian Mleh) on 1 Muḥarram 362/12 Oct. 972, and instituted a dreadful massacre in it (Barhebraeus, 192; *ZDMG*, x, 486; Weil, iii, 19-20; Yahyā b. Sa‘īd al-Anṭākī, ed. Kračkovskiy-Vasiliev, 145 = *Patrol. Orient.*, xxiii, Paris 1932, 353 wrongly makes the Emperor John Tzimisce himself conduct the campaign; cf. against this D.N. Anastasievič, in *Byz. Zeitschr.*, xxx [1929-30], 403-4).

The Saldjūkid Toghril Beg’s army in 435/1043 laid waste the country round Našibīn (Barhebraeus, *op. cit.*, 226). Sultan Ḡhiyāth al-Dīn in 1106 sent Abū Maṣnūr al-Djawalī, lord of al-Mawṣil, to Našibīn against the Franks (Mich. Syr., iii, 193). Soon afterwards the Artukid Ilghāzī Naḍīm al-Dīn took the town (Mich. Syr., *loc. cit.*; Barhebraeus, *Chron. Syr.*, 273) and after the Sultan had granted it to the amīr Mawdūd b. Altuntakin (Mich. Syr., iii, 215) Ilghāzī took it again in 513/1119-20 (*ibid.*, 217). But it changed hands again very soon, when in 515/1121-2 Sultan Maḥmūd gave it to the amīr Bursukī along with al-Mawṣil, Djazīrat Ibn ‘Umar and Sindjār (Barhebraeus, 283). The Franks in 523/1128-9 advanced as far as Āmid, Našibīn and Ra’s al-‘Ayn (Barhebraeus, 289). In 1134, Zangī put down a rising in Našibīn (Mich. Syr., iii, 242). Bābak, installed there as governor by Zangī himself, destroyed all the fortresses in the neighbourhood so that Zangī might have no base against him (Mich. Syr., iii, 264). Nūr al-Dīn of Ḥalab in 566/1171 took the town without opposition and dealt rigorously with the Nestorian Christians there. All their new buildings were destroyed, the treasures plundered and about 1,000 volumes of their writings burned (Mich. Syr., iii, 339-40). After his death, his nephew Sayf al-Dīn of al-Mawṣil seized the town (Mich. Syr., iii, 360). It surrendered to Ṣalāḥ al-Dīn in 578/1182 (Barhebraeus, *Chron. Syr.*, 360). In the following year, the latter gave to ‘Imād al-Dīn Sindjār, Našibīn and other towns in exchange for Ḥalab (Barhebraeus, 362) and he ruled there till his death in 594/1198 (Barhebraeus, 398, 402). In the region of Našibīn there was fierce fighting in 582/1186-7 between Kurds and Turkomans (Barhebraeus, 370). ‘Imād al-Dīn was succeeded in 594/1198 by his son Ḳuṭb al-Dīn, but Nūr al-Dīn Arslānshāh of al-Mawṣil immediately took the town from him. But when a severe epidemic wrought great havoc in his army, he abandoned it and Ḳuṭb al-Dīn returned thither (Barhebraeus, 402). Nūr al-Dīn in 600/1203-4 had to break off a second siege of Našibīn prematurely (Barhebraeus, 416-17). Al-Malik al-‘Ādil took the town in 606/1209-10 from Ḳuṭb al-Dīn (Barhebraeus, 424). After his death (615/1218-9) it passed to al-Malik al-Aṣḥraf of Urfa (Barhebraeus, 424, 439).

The Arab geographers placed Našibīn in the fourth climate, the southern boundary of which ran about 12 *farsakhs* south of the town on the direction of Sindjār

(al-Mas'ūdī, *Tanbih*, 32-3, 35, 44). According to Yāqūt, it lay on the upper course of the Hirmās in the midst of numerous gardens. Ibn Hawkal, who in 358/968-9 visited the town, which lay at the foot of Djabal Bālūsā, speaks of the pleasant life in it, apart from the dangerous scorpions found there. Al-Mukaddasī describes the fine houses and baths, the market, the Friday mosque and the citadel. Ibn Djabayr also visited it in 580/1184-5, and mentions its gardens, the bridge over the Hirmās inside the town, the hospital (*māristān*), several schools and other places of interest. In the 8th/14th century it was already for the most part in ruins; but the Friday mosque was still in existence and the gardens around it from which rose-water was exported (Ibn Baṭṭūṭa). Ḥamd Allāh Mustawfī, according to whom the walls had a circumference of 6,500 paces, praises its fruits and wine but laments the unhealthy moistness of the climate, the large number of scorpions and the plague of midges.

Hülāgū in 657/1259 occupied al-Ruhā, Naşībīn and Harrān (Weil, *Gesch. der Chalifen*, iv, 10). The Mongol *Khān* Mangū-Tīmūr [*q.v.*] died, poisoned in *Djazīrat* Ibn 'Umar, on his way from there to Naşībīn, on 16 Muḥarram 681/26 April 1282 (Barhebraeus, 546-7). When Tīmūr *Khān* in 1395 was on his way to Tūr 'Abdīn, the people of Naşībīn and Ma'arra hid in caves from the Mongols but were suffocated in them with smoke (Appx. to Barhebraeus, *Chronography*, ed. Wallis Budge, ii, p. xxxiv). The Hasanāyē Kurds in 1403 pillaged Naşībīn and the country around (*ibid.*, p. xxxiv).

The town passed into the hands of the Ottomans in 921/1515 (von Hammer, *GOR*, ii, Pest 1828, 449). It became the capital of a *sandjak* in the *paşhalik* of Āmid (Hādjdjī *Khalifa*, *Djihan-numā*, Istanbul 1732, 438). Later, it was placed in the *sandjak* of Mārdīn in the *paşhalik* of Baghdād (St. Martin, *Mémoires sur l'Arménie*, i, Paris 1818, 161-2).

In the present century, Nusaybin's strategic importance has arisen not only from its position on the southern fringes of the eastern Anatolian highlands but also from the passing through it, with a station, of the Istanbul-Aleppo-Baghdād railway. In contemporary Turkey, Nusaybin town (lat. 37° 03' N, long. 41° 13' E) is the chef-lieu of an *ilçe* or district of the *il* or province of Mardin, agriculturally prosperous from cereal and rice growing and from stock-raising. In 1970 the town had a population of 13,941 and the district one of 43,309.

Bibliography: *Kh*^wārazmī, *Kitāb Šūrāt al-arḍ*, ed. v. Mžik, *ibid.*, v, 29 (no. 260: read *Madīnat Naşībīn*); Battānī, *Opus astronomicum*, ed. Nallino, ii, 175 (no. 158); iii, 238; *Iṣṭakhṛī*, 72-8; Ibn Hawkal, 139-43, 149; Mukaddasī, 54, 90, 137, 140, 145-6, 149, 159, 390; Ibn al-Fakīh, 132-3, 227, 233; Ibn *Khurraḍādhib*, 95-6, 116, 172; Kudāma, 214-15, 227, 245; Ibn Rusta, 97, 106; Ya'kūbī, *Buldān*, 362; Mas'ūdī, *Tanbih*, 32-3, 35, 44, 150, 384; Yāqūt, *Mu'jam*, iii, 559, iv, 787; Ibn Djabayr, ed. Wright, 240; Ibn Baṭṭūṭa, ii, 140; Ḥamd Allāh Mustawfī, Bombay 1311, 167; Balādhuri, *Futūḥ*, 175, 178; Ibn al-Aṭṭār, index, ii, 818; Tabarī, indices, s.v.; Le Strange, *Lands*, 87, 94-5, 97, 124-5; G. Hoffmann, *Auszüge aus syr. Akten persischer Märtyrer*, Leipzig 1880, index, 316, under *Nṣībīn*; J.S. Buckingham, *Travels in Mesopotamia*, London 1827, i, 442-6; E. Sachau, *Reise in Syrien und Mesopotamien*, Leipzig 1883, 392; M. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii, Berlin 1900, 29-36; V. Chapot, *La Frontière de l'Euphrate de Pompée à la conquête arabe*, Paris 1907, 317-19; C. Preusser, *Nord-*

mesopotamische Baudenkmäler (XVII. wissenschaftliche Veröffentlichung der Deutschen Orientgesellschaft), Leipzig 1911, 39-43; Sarre and Herzfeld, *Archäologische Reise im Euphrat- und Tigrisgebiet*, ii, Berlin 1920, 336-46, pls. cxxxviii f. and figs. 314-16; R. Dussaud, *Topographie historique de la Syrie antique et médiévale*, Paris 1927, 482, 490-3, 496-99, 522-3; Murray's *Handbook. Asia Minor, Transcaucasia, Persia, etc.*, London 1895, 292-3; Baedeker, *Palestine and Syria*, Leipzig 1912, 425-6; Admiralty Handbooks, *Turkey*, London 1942-3, ii, 247-50, 345, 477-8, 576; Carole Hillenbrand, *A Muslim principality in Crusader times. The early Artuqid state*, Istanbul 1990, index.

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NAŞİF AL-YAZIDJĪ [see AL-YĀZIDJĪ].

NAŞİHAT AL-MULŪK (A.), literally "advice for rulers", a phrase under which may conveniently be considered the genre of pre-modern Islamic literature which consists of advice to rulers and their executives on politics and statecraft (*siyāsa* [*q.v.*] or *tadbīr al-mulūk*); the ruler's comportment towards God and towards the subjects or *ra'iyya* [*q.v.*] whom God has entrusted to his charge; the conduct of warfare, diplomacy and espionage; etc. All these themes correspond to the genre of mediaeval European literature known as that of "mirrors for princes" or *Fürstenspiegel* (see on this, *Dict. of the Middle Ages*, New York 1982-9, viii, 434-6, art. *Mirror of princes* (Patricia J. Eberle)).

In their more theoretical aspect, these Islamic works overlap the fields of practical ethics (for which see *AKHLĀK* (i)) and of the testament or *waṣiyya* [*q.v.*] of a chief or ruler, which (in the examples known to us, such as the testaments of 'Umar I, Mu'āwiya and al-Manṣūr) seem often to have contained advice on rulership and its problems, aphorisms on the responsibilities of power, exhortations to justice and godly rule, etc. intended for the testator's heir. But many of them also have a distinctly practical aspect. The emphasis here is often on *Realpolitik* as a mainspring of political action, so that contemporary pragmatic attitudes to the exercise of power are revealed; and, in the later, Persian mirrors for princes there is often a considerable amount of historical information conveyed as anecdotes or as illustrative, practical examples of general principles. They thus contain material of value to students of Islamic history and of Islamic administration and its institutions.

The genre has a further significance for the unfolding of early Islamic culture in that it constitutes a meeting-point for various ethical, philosophical and practical strands. Some of these developed purely within the Islamic religious tradition, such as the concept of the caliph-*imām* as deriving all his power from God and only deserving his exalted position so long as he exercised this authority in conformity with the *shari'a* [*q.v.*]. Others were non-Islamic. The Persian bureaucratic tradition, already influential in Islamic administration by the later part of the Umayyad period (see below), was strengthened in the 'Abbāsīd period by the formation of the influential body of secretaries or *kuttāb* [see *KATĪB*. i. In the caliphate] imbued with ancient Persian ideas and ideals; whence the frequency in the mirrors for princes literature of stories illustrating the beneficent and just government of Sāsānīd emperors like Ardashīr I Pāpakān, Bahram [*q.v.*] Čubīn, *Khusraw* I Anūsharwān [*q.v.*] and *Khusraw* II Aparwiz, and the wisdom of their ministers such as Buzurgmihr [*q.v.*]. A lesser influence was mediated from India through such animal fables has those of Bidpay, the later Arabic *Kalīla wa-*